712 cisively date its construction in the early fifteenth century, as well as being frequently mentioned in the old histories of Scanderbeg the Great. Even to-day this point has not lost its strategic value as is proven by the trenches dug during the world war. Directly beneath these magnificent old ruins, a half-deserted village still holds its weekly bazaars—a strange contrast of the unceasing incongruity between the old and the new.

• 346 At this point are also four monasteries of dervishes: two Khalveti, one Rifai and one Hajati. The surrounding slopes are ablaze with irises during April, making a colorful and dainty setting for such severe buildings.

133 As the solidly-built road twists and turns up the majestic sides of the Krraba Pass, magnificent gorges, which form the head of the valley and which were cut in the course of the ages by winter torrents, come into view. At the summit of this mighty pass, eight hundred metres above sea-level and eighteen miles from Tirana, it is possible to gain a glimpse, on a clear day, of Durazzo (Durrës) and the Adriatic Sea. After having reached the top, the road, a result of much blasting, travels along the ridge of the mountains for some dis-

000cessible on account of snow during the winter months.

778 Much festivity pervades in this part of the country in the summer months, for tradition has it that on the summit of Tomori is the grave of Iman Abbas Ali to which many natives make pilgrimages every August from
346 the 19th to 28th. For this purpose, a monastery has been built 1,900 feet below the summit by the Bektashi Dervishes, where the pilgrims and visitors may lodge in comfort before the strenuous climb to the topmost
776 point; and it is another native belief that that top is the seat of the ancient sky-god, related to the Zeus of Dodona and Homer's Olympia, and only certain, privileged mortals may reach his abode, others being warned away by
773 nose bleedings and sickness. Also, there is said to be an inaccessible tree bearing golden
778 apples growing on the summit. The peasants often take oath by "Father Tomori," which mountain they regard with superstitious awe. Tourists to Albania often hear this mountain referred to as "The Olympia of Albania."

771 It is the district of Shpat at the base of
551 Mount Bokanik just to the east of this richly historical center that was in constant dispute

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

776 nowned for its miraculous powers. Fearing that the Serbs would steal the body and transfer it to Durazzo, the Greeks who occupied temporarily this section in 1215, exposed that town to so many attacks that this plan was soon abandoned, and in the next century this district fell into the hands of Charles Thopia of Kruja, a Catholic, but little distinction was made in the two branches of the religion at that time. It was the same valiant Thopia who removed the body of this saint to the monastery where it now lies. This church was rebuilt at the end of the nineteenth century, but as it became too small for its congregation, it was demolished and rebuilt in 1901.

• 346 This old monastery, built on mediaeval plans, stands in a shady olive grove, where the low, long line of monastic buildings with picturesque red-tiled roofs, are surrounded by a moat and a bridge, giving suggestion of the drawbridge and of high, lofty walls of an ancient fortress. The interior is an irregular square courtyard with the cells of the monks lining each side, and shaded by old galleries, underneath which were the storerooms and stables. The wood of these picturesque gal-

3: Redlich S-3 (no date) 1936 EG1 AlbaniaEG1

leries and the long proportions of the buildings, and the rich-hued tiles of the roof combined to make a unique harmony of color design. However, these cells have been uninhabited for some time, as the Orthodox monks have almost died out in Albania, and the monastery is now under the jurisdiction of a priest; but in due respect to their former occupants the wives of the priests do not go beyond the threshold of this old monument sacred to the memory of the devout ones who dwelt therein. To-day most of the cells are tenanted by the servants and aged dependents of the monastery, also, a modern comfortable guest-house is maintained for the use of visitors.

The remains of the saint are placed in the chapel, where the faithful peasants, on the days of pilgrimage and exposition in early September, make wild efforts to get close enough to place a handkerchief or scarf on the coffin and to preserve these in case of illness, at which time, if worn, are believed to possess healing powers, especially against malaria and other fevers.

Returning to the highroad one soon arrives at Bradshesh, where the peculiarity in the

ALBANIA YESTERDAY AND TODAY

There is no material evidence to
513 the tradition that there was once a Jewish colony in Elbasan.

443 The picturesque brown bazaar is held once a week just outside the south wall, and nowhere in all Albania is there to be found such a grand confusion of color as among the native costumes on market-day, which is generally Saturday.

• 346 There are several fine old mosques which are gems of Turkish architecture, especially that of Nazireshe located near the Vlach quarter, and it is one of the oldest and most beautiful in the country.

Among the newer buildings are the archaeological museum, the Baholi library, the normal school, erected at the foot of the dense olive groves just north of the town, and the
274 new Alcohol factory a very few miles along the road leading to Korcha (Korça). The
485 Grand Hotel and the Hotel Adriatik, with excellent European and native cuisines, add much to the desirability of visiting this Albanian center.

000 A strange, weird beauty is found among the olive groves at Elbasan, and the many walks through these young forests are indeed delightful. They add a strong note of contrast,

3: Redlich S-3 (no date) 1936 EG1 AlbaniaEG1

346

A MOSQUE IN TIRANA

(facing p. 146)

ALBANIA YESTERDAY AND TODAY

All foreign legations, except that of Great
Britain, are located in Tirana. The British Legation is in Durazzo (Durrës).

To an eager tourist Tirana's allure will lie in the bazaars located in the side streets away from the center of the city, where craftsmen have plied their trades for centuries. Side by side are the shops of the silver- and goldsmiths and the displays of pottery, tapestry, and the laces and skillful handwork of the Albanian women will catch the feminine eye. Those who never tire of the unique and intriguing will be swept along through a maze of streets that have nothing in common with the progressive edifices in the modern section of Tirana. Through these narrow streets which offer every form of merchandise in its own interesting way, the explorer will come on the outskirts of the city to the small huts of peasants, made of sun-baked bricks of surprising endurance surrounded by the usual fence or wall, and here one touches a life that is different—prompted by traditions and cultures that have come down from person to person, perhaps from the days when modern progress was not even a dream.

Among the numerous other sights not to be missed in Tirana are the Mosque of Suleiman

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

346 Pasha, built in 1645, and that of Etem Bey in 1835, both of which possess a group of exceptionally valuable and wonderful paintings and mosaics distinct in their kind. The National Museum of Tirana is of unusual interest, containing the ancient and the modern: Priceless antiquities from the excavations of various cities in Albania, along with models of the native dress worn in various districts.

543

Tirana is now the residence of the head of the Albanian Orthodox Church.

ALBANIA YESTERDAY AND TODAY

366 This city with its romantic and war-like past, still retains its old bazaar established years and years ago, for Scutari is the chief market town of this region. Here the natives throng on market day in all their vivid array of costumes and make a picture that no one can easily forget. Scutari to-day, with its old Rozafat still standing, is the source of much of the folklore and tradition of the northern districts of Albania and also is the gateway to the neighboring mountainous villages which have retained their old and honorable customs and where the stranger is always welcomed with an age-old hospitality.

• 346 Other sights not to be missed in Scutari are the Jesuit Museum, Convent of the Franciscans, the Catholic Cathedral and the mosques, all of which hold some interest for everyone.

Near Scutari, in the mountains of Shala, there is an abundance of game to be had just for the sport—deer, fox, wildcats and fishing which will test any man's skill.

346 An-
other place, among the numerous, to be visited with interest and close attention is the Neshad-Pasha Mosque which is a gem among its kind.

366 Here also is an exceedingly active branch of the Albanian National Bank.

529 From the center of the city, it is but a few kilometers' run to the seashore. In the cool of the day it is a delightful ride and after even a short swim in the clear waters one readily promises oneself to return to this lovely spot. For this strip of country from Valona to Himara is the Albanian Riviera and in no way can the rivieras of France and Italy surpass it. The climate is as agreeable, the natural beauties are far more picturesque, but the most inviting quality of this pleasant resort is that if privacy is desired it can be obtained and if, on the other hand, the gayety of a crowd is preferred, one has only to step from the front door and be buoyed along in a pleasant excitement.

315 A great deal of the wealth of Valona is derived from the rich petroleum fields that are situated near the city.

000 Another product important to Valona is

VALONA

317 Another product important to Valona is salt which is taken from the lagoons of the village of Arta, lying near Valona.

7/2 An excursion not to be missed is from Valona to Kanina. The road, going to the southwards, leads through luxuriant olive groves, fruity vineyards and waving fields of towering maize. About 400 meters above the town of Kanina stands the mighty Kanina Fortress, a relic of Byzantium. For its age, this veteran of so many attacks stands with comparatively few marks of the ravages of time and war. In the center of the village of 346 Kanina, directly under this fortress, is a Con- 764 vent of the Dervishes. Immediately in front of this building, a great tree proudly waves its branches far overhead, for this tree is the guardian of the last resting place of Ismail Qemal Bey Vlora, the father of modern Albania.

Valona has further interest historically for it was here that Ismail Qemal Bey Vlora proclaimed Albania's independence on November 28, 1912.

Berat

361 HOSE who have seen Berat have been justly profuse in praising it. With its stately old Cathedral and many interesting and unique churches and mosques, and above all its splendid castles, gems of architecture, it is worthy of its high reputation and the admiration of all peoples. The ruins of the fortresses and once handsome loggias only enhance the beauty of this city.

The town itself lies on an unsurpassingly picturesque defile of the Osum River, and resembles the exquisite pictures by the old masters of quaint cathedral cities.

In this city stand many palaces of those old noble families, as the Vloras' and the Vrionis', who centuries ago held the power of princes in their own districts.

Here to-day all is fraternal harmony with Moslem and Christian living side by side.

245 The principal means of livelihood of the inhabitants of Berat is the olive trade, which is supported by all the vicinity as the chief crop.

Alessio

361

NOTHER city wealthy with memories of the past is Alessio (Lesh), the ancient Lissos, situated southward from Scutari on the left bank of the Drin River. This city still lives in the shadows of its ancient glory; the great ruins of her ancient [344] Acropolis and the strong, old Citadel sur- [345] round the present-day St. Nicholas Church which is built on the same spot where the St. Nicholas Cathedral stood, which was Scan- [778] derbeg's burial place in 1468. Sometime after Scanderbeg had been laid to rest here, the Turks, entering Alessio, made his tomb a place of veneration.

It was to this town that the chieftains of central Albania invited Scanderbeg to come when they offered him their allegiance. This great warrior had many faithful followers among the families of Alessio, and upon one of his visits, twenty-five years after he first went to Alessio to become their ruler, Scanderbeg died here.

Alessio (Lesh in the Albanian language)

3: Redlich S-3 (no date) 1936 EG1 Albania EG1

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RUINS OF THE BYZANTINE BAPTISTRY IN POJANI

346

ONE OF ELBASAN'S MOSQUES

(facing p. 170)

Other Towns of Interest

TO anyone familiar with Albanian history the name of Tepelene is well known. For this town, in southern Albania, is the birthplace of Ali Pasha Tepelene, born in 1741. The castle of this leader still stands although part of it has sunk into ruins. During the days of Napoleon one of the country's greatest fortresses stood near this town.

Argyrokastro (Gjinokastra) is a progressive city where many of the old families of this region live in comfortable homes. Being the largest city in the district it is a market place of note. The famous Ali Pasha Tepelene resided here for some time and his castle still remains. For the art devotee, the interiors of the churches, convents and mosques of Argyrokastro will give unfailing delight.

The city of mosques in Albania is Leskovik. Here are many of the most beautiful specimen of mosque architecture to be found in the country. There is also a large bazaar in Leskovik that will interest even the most seasoned traveller.

PUBLIC INSTRUCTION

between Kavaja and Durazzo, and were housed in new buildings constructed by the Near East Foundation. The construction is American,[1] but the architectural motive is taken from such examples of Albanian architecture as the ancient Scanderbeg Tower of Kruja. The result is that the major portion of the buildings harmonize well with the rural landscape of Albania. The two schools are called the "Albanian-American Institute." They are supported by the Albanian Government and the Near East Foundation. The Boys' School has a large farm and work on the farm is the basis for education in farming, training peasant boys in advanced farming and the art of good citizenship. Originally this school provided a four-year course, but with the approval of the Ministry of Public Instructions, the four years have been reduced to a three-year course. The Girls' School, formerly a normal institution where young women were trained for teaching in village schools, is now a Folk School and the curriculum includes: cooking and food preservation, household sanitation and baby care, weaving, pottery, mending and dress-making, poultry, bees, and gardening. The teaching in

874

[346]

1 [Two farm schools taken over in 1930 by the Near East Foundation -- Analyst]

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

Skiperi would Our Lady of Scutari forgive her children, and return to her ancient shrine.

The scene on this day in the great square building, which, with its bare walls and absence of ornament, bears little resemblance to a Romish church, is most striking and strange. The mass performed on the occasion is listened to by a congregation whose waists are perfect arsenals, bristling with pistols and yataghans of every shape and pattern. There are wild-looking, fierce-moustachioed highlanders, white-kilted Mussulmans, chieftains blazing with gold embroidery, and milder citizens in more homely garb, all assembled in honour of the Madonna, before whose shrine their ancestors had worshipped. Yet, notwithstanding their participation in the religious rites of their neighbours, the Albanians are not less tenacious of their own honour than of that of the creed they profess, any insult offered to a Christian church being promptly retaliated upon a Moslem mosque, and *vice versâ*. Of this the following incident, which occurred about the middle of the century, offers a striking illustration.

A certain Tahir Mala, of Bugna, belonging to the Moslem tribe of the Gascii, having married his son to a maiden of the Christian Schialla, set out to bring the bride home, accompanied, according to national custom, by a numerous train, and preceded by the tribal banners. On the return journey, they stopped, as usual, every now and then to fire volleys into the air. Their way, however, lying past a Christian cemetery, the cross, standing in the midst, offered a mark for their pistols too tempting to be resisted, and was soon

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

539
173
Scared at the sound, he in the tekkéh [1] hides,
His standards leaves, nor heeds what them betides;
Beard and moustache he tears with flowing tear,
And in a swoon at length he falls from fear.

Mahmoud his charger mounts, and riding out
His men before, now "Forward!" hear him shout;
"Forward with me! to-day, if Allah will,
I Kourd Pasha with my own hand will kill."

Now, like a roaring lion, where'er he goes,
With Allah's aid, in terror flee his foes;
The tekkéh of Baba Hussein before,
See how they rend from Tosks the spoils of war!

Veli escapes. Poor Tahir, from the rout
Into the mill thou fleest; there dost hold out.
It is in vain that bravely still thou fight;
How couldst thou stand against this vulture's might?

Death thee awaits, this day will be thy last,
Riddled with balls, thy troops are fleeing fast;
Long will it be before the Tosks forget
The valour of the Ghegs when last they met.

Now to his men hear Agha Rouka cry,
"Are ye then women, that from foe ye fly?
Of what avail the manly arms ye bear?
Of what avail the sabres bright ye wear?

Rally yourselves, as skirmishers in bands,
Fall on the Ghegs, and, with your curvéd brands,
Strike off their heads! Who falls the field upon
Wept is, but scorned who lives with honour gone!"

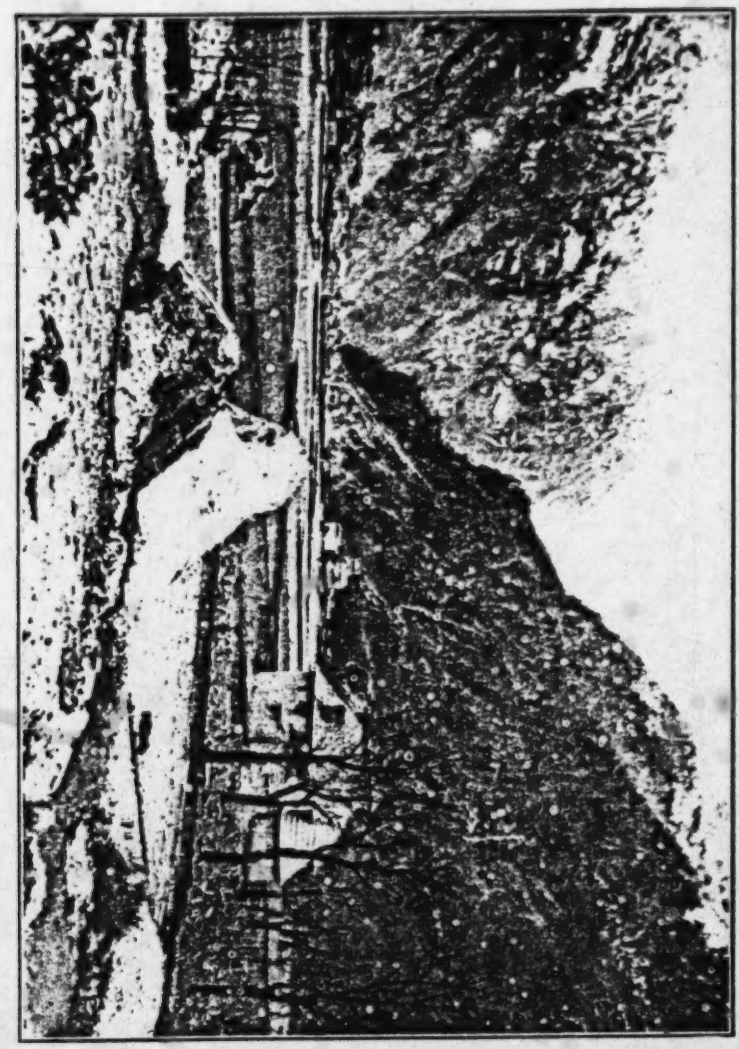
Naught heed they him, but in confusion fly.
Tosks of Berat! your sandals [2] go and tie!
Measure no more yourselves with Scutarine,
Who flees not, wields true gun, and sabre keen!

[346]

[1] A Dervish chapel.

[291]
[281]
[2] The hide shoes, with the hairy side turned inwards, worn generally in the mountains.

133
346



THE PLATEAU OF THETHIS

In the foreground the church, etc. The hills in the background are held by the Serbs.

(120 a)

6: Lane T-3 (no date) 1923 EGl Albania EGl

CHAPTER XI

MASS IN THE CHURCH OF THETHIS—A MOUNTAIN CHIEF SEEKS A WIFE—DOWN THE VALLEY OF THE LUMI SHALA, WHILE THE DRANGOJT FIGHT THE DRAGON—HOW REXH CAME TO SCUTARI.

THE next morning was Sunday, and we were awakened by the church bell. It hung in a belfry over the padre's kitchen, and the padre pulled the rope himself. Then tucking his brown robe about his bare ankles, he descended the broken, draughty stairs to the church, and we followed him through blasts of cold rain that the wind drove through holes that had been made in the walls by the invading Serbs.

The church itself was bleak and cold; a bare room, whitewashed, with the stations of the Cross represented by crudely colored lithographs stained by the damp. A railing separated the body of the church from the altar, where a very brightly colored picture of the Virgin hung, surrounded by wreaths of paper flowers, above a rough table with a bit of brocade spread carefully upon it. We girls were given a bench inside the railing, and sat there in a row, in our many-times-water-soaked sweaters and trousers. Outside the railing all the women and

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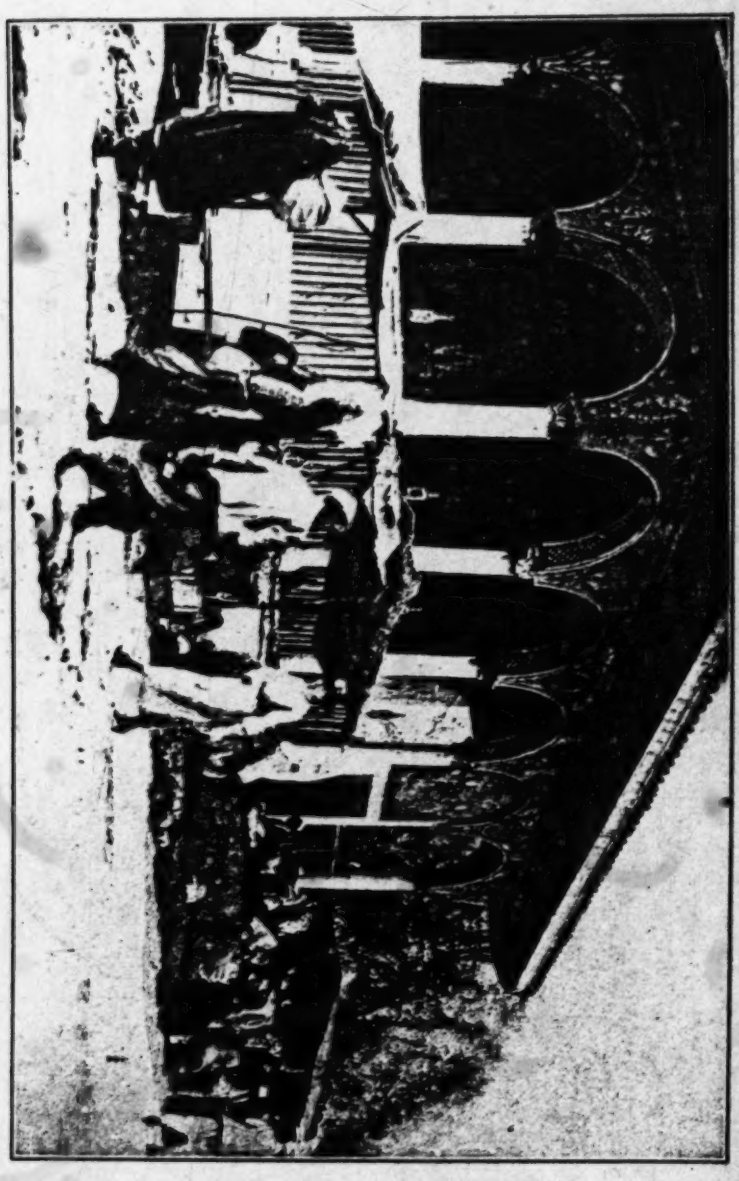

THE PAINTED MOSQUE IN TIRANA, AND THE LOW WALL ON WHICH ALL DAY LONG, MEN SIT AND DISCUSS POLITICS

302 a

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania EG-1

soils his hands with work!—and in the end his project had to be abandoned. Since the wealth of every country comes in the first instance from the soil, this attitude of mind is to be deeply deplored. All possible means of making the soil more productive should be welcomed.

Tirana, the Albanian capital and seat of government, is not a particularly impressive place. Its chief claim to notice, politics apart, lies in its mosques, which are all very beautiful examples of old Byzantine architecture and decoration. The streets are of rough cobbles—very uncomfortable to the feet—and the houses are, for the most part, of one storey only. The shops are the rickety wooden boxes one expects to find in this part of the world, and their proprietors sit, in Turkish fashion, at the receipt of custom.

I lunched soon after my arrival at the Hotel Internationale, which is the centre of the political life of the place. It is frequented by the deputies and their friends, and discussion and argument go on all day long over the coffee-cup and the raki glass. While I was struggling with the menu, which was Greek to me, a lady, seeing my difficulty, spoke to me in English and offered her assistance. She was an American and we got into conversation. One of the first things she said was, "You will find plenty of English here". I was astonished. That there was a British Legation at Durazzo I knew, but that Tirana contained "plenty of English" was news to me. Nor did it seem a place to attract the tourist. The meeting with the American did not surprise me so much, as I knew that there were American

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Yugoslavia EF1
Montenegrins EF5

place has been given to the Jugoslavs, has doubtless been destroyed. A 531
Here beyond doubt the Turkish "star" is the sun. The crescents at 342
the ray-tips suggest that many of the "twigs" of the Bosnian tattoos are really tiny crescents at the end of rays, and have in many cases been evolved into crosses.

We have examined tattooing and sun-symbols among the Catholics. Y
The Moslems of Bosnia, according to Truhelka, occasionally tattoo. [304]
I saw no examples myself.

But among the Moslems of North Albania tattooing is common. A 304
In the entirely Moslem districts of Hasi, Vuthaj, Arnji, and by the 531
Moslems of Luria it was not easy to make any investigation, and impossible to ask questions. The population received me kindly as the only female foreigner who had ever visited them. But the "giaour" was suspected of being the forerunner of foreign annexation, and any questions regarding beliefs would have led to difficulties and probably closed the route to me. I could only observe and make secret notes. I saw many tattooed Moslems in these districts but never a tattooed crescent and star. All, both here and at Scutari, were marked with a triangle, and sometimes with an Arabic inscription. Or with a double triangle—which forms a star and is, I suppose, the substitute for the rayed sun. This same triangle or double triangle (Fig. 7, Nos. 10–13) A
is commonly painted on Moslem houses both up-country and in Scutari, [342
where it sometimes contains a crescent within it. Oddly enough, the 531]
only time I saw the crescent and rayed sun (or star) without a cross as a tattoo it was on the hand of an old Catholic in Scutari (Fig. 12, No. 9).

But though the up-country Moslem does not tattoo the sun and A 764
crescent (probably because the Christians tattoo them along with the cross), he cuts them out of wood—a circle for the sun and a sickle-shaped piece for the moon—and plants them at head and foot of his graves. Or the circle with a crescent below is cut in one piece and used as headpost (Fig. 9, No. 5). The Moslem Albanian, in fact, on quitting Christianity has rejected the cross but retained the ancient religious symbols of his pre-Christian ancestors—the sun and moon. He has not, except in the towns which were under Turkish influence, adopted the well-known Turkish gravestone with turban or fez upon it.

Emerging from these Moslem tribes I was amused to find that at A 531
Prizren, which was then by large majority Albanian, the sun and moon 346
figured over the door of the Serbian Orthodox Church.

In Montenegro, traces of sun and moon can be found. The arms of M
the solid stone crosses usual in the graveyards end as a rule in hemi- 764
spheres. Limestone is hard to tackle and no moon appears. When, 531
however, a cross is carved in relief on a slab the moon appears as a

[Text continues on p. 131

2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
Historical Yugoslavia EF2
Montenegrins EF5

Monastery, I saw three. They stood with their hands on their knees and their heads thrust under the desk from which the pope was to read the Lessons. The desk being draped, their heads were hidden and their hind-quarters protruded grotesquely. If they could refrain from crowing during the reading of the Lessons they would be cured. The cure failed. Hardly had the pope begun to read when a hideous and unearthly din arose beneath his desk. No one intervened; no one even smiled. The pope read steadily, though his voice was drowned by the noise. At the end the three were led away—uncured. But I was told that as a rule the cure is successful. It may well be, for the Balkan peasant is very much affected by suggestion. He pines if he believes he has been cursed; he dies if he believes his death is "egil" (written in the Book of Fate). I did not see or hear of a case of crowing hysteria in Albania.

In Montenegro I was told a remedy for fever. It was to make fire with a fire-drill of wood. The patient helped to work the drill. The fire went out of him and into the wood and he was cured. Perhaps the exertion of drilling produced sweat and so relieved the patient. Krsto believed greatly in this cure.

6. Soothsaying

For some inscrutable reason man in many lands has thought his gods were likely to choose the insides of animals as a means for revealing the future.

"Plucking the entrails of an offering forth, they could not find a heart within the beast." So the augurs warned Cæsar to beware the ides of March. Balkan folk still find their fate written in the bones of certain animals.

I first saw the bones read at Selchan, a village in the Spata mountains, near Elbasan. It was in those days a very remote spot, and a Russian Consul was the only foreigner who had visited it within memory. Most of the male population were "wanted" by the Turkish Government. But for the purpose of my visit the friendly Albanian Mutasarif of Elbasan arranged a truce. We were halted outside the village for a parley, and also to give time to all the men of military age (whom the Government was trying to conscript for the Army) to hide in the bushes. I was then received with great joy, and even greater hospitality. The ancient headman, Constantine Suliman, a fine figure in a white fustanella, swore friendship, and hustled the women to spread a noble banquet of roast lamb, stewed fowl, cheese, milk, and maize-bread.

The district had neither church nor mosque. Every inhabitant had